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not quoted but only referred to in figures. Its defect, if it has one, is a certain generality of treatment which leaves the reader with the vague impression of not having grappled hand and hand with his problems. To one who wishes a somewhat ample, but not too minute treatment of the critical and historical questions connected with the Pauline epistles from a writer who knows well what has been said on all sides, is able to deal fairly with all, and yet has no aversion to a thoroughly conservative conclusion, the book may be heartily commended. The student who wishes to do more exhaustive and more purely scientific work will find the book useful, but of course not in itself adequate to his purpose, as perhaps, indeed no single book can be.

The English translation by Mr. Affleck is in the main clear and smooth, yet there are occasional infelicities and obscurities. On p. 228, the translation of Gal. 4 : 16, "because I tell you the truth," following the English version, obscures Godet's meaning. Godet's French should doubtless be read, as the Greek may also be properly rendered, "by telling you the truth." On p. 559, end of the second paragraph, the parenthesis should undoubtedly read, "in order that I may set out myself." On p. 584, line 20, "How precious were not some sure and devoted women for these various tasks," is certainly not idiomatic English. A curious blunder frequently repeated is the retention of the name of the well-known Berlin Professor von Soden in the French form which Godet gave it, *De Soden*. We should be interested to know whether our English friends consider it elegant to write *Is not it understood?* instead of *Is it not understood?* This seems to be a favorite form of expression with Mr. Affleck.

The name of the publishers of the translation guarantees that the mechanical execution of the book is excellent. The proof reading, however, is not quite perfect. Page 182 line 29, *read* fully; page 197, line 19, *read ἀπὸ*; line 30, *read ἐμοί*; page 378, line 20, *read* Tholuck; page 534, line 22, *read* Gebhardt; page 546, line 6, *read* regard; page 547, line 17, *read* these.

E. D. B.

The Incarnation and Common Life. By BROOKE FOSS WESTCOTT, D.D., D.C.L., Bishop of Durham. Pp. xii.+428. Macmillan & Co., London and New York, 1893. \$2.50.

In this volume of twenty sermons Bishop Westcott discusses with characteristic frankness and scholarly spirit the relations of Christian doctrine and life to some of the present problems of society. The practical character of these sermons will be seen in some of their titles: Social Obligations of the National Church; the Incarnation a Revelation of Human Duties; the Family; Socialism; Educational Value of Coöperation. The general position of the author may be seen in these words from the second sermon mentioned above: "The incarnation of the Word of God becomes to us, as we meditate upon the fact, a growing revelation of duties personal, social, national. . . . It hallows labor and our scene of labor. . . . The first word which the Lord

taught his disciples to use 'Father' (Luke 11:2), 'Our Father, which art in heaven' (Matt. 6:9), expresses briefly what the Incarnation has wrought for us as men." But as, indeed, might be expected Bishop Westcott is not a sentimentalist. He sees in the church the shaper of public opinion, and in the state the enforcer of the opinion thus shaped. The life of the Christ, the God-man, is to furnish the inspiration for all social progress. It is in full belief that such inspiration is possible that Bishop Westcott, in his sermon on Socialism, counsels his clergy to study social problems, and to appreciate the noble ideal that socialism in its various forms endeavors to apprehend.

Probably not all Christian thinkers could follow this elevation of the Incarnation to the supreme Christian doctrine. Here theological preconceptions are certain to modify emphasis in teaching. There is, too, a reasonable question as to whether in his effort to make the incarnation the centre of a remedial social philosophy, Bishop Westcott has not allowed his sociology to color his exegesis. But none the less is the helpfulness of these sermons apparent. Their balanced sympathy and their British common sense make them models of what the method of sociological preaching should be—a quality especially welcome because of the half-considered religious social teachings with so much of which we are at present exhorted and condemned.

S. M.

A Brief Introduction to New Testament Greek, with Vocabularies and Exercises. By SAMUEL G. GREEN, B.A., D.D., author of "Handbook to the Grammar of the Greek Testament." New York and Chicago: Fleming H. Revell Company. 16mo, pp. 128. 40 cents.

Students whose ambition is to understand the New Testament thoroughly will, it is to be hoped, still pursue the time-honored plan of acquiring a thorough knowledge of classical Greek as a basis for their study of the New Testament. Those to whom this is for any reason impossible may be recommended to study New Testament Greek alone. Even a little knowledge of it, provided only it be real and accurate knowledge, will be of service to them, chiefly, however, in that it will give to their reading of the New Testament a certain freshness, and will enable them to use commentaries otherwise inaccessible to them. Real and independent exegesis of the Greek Testament requires somewhat thorough knowledge of its language, as well as of the principles and art of interpretation.

One would be glad to see the number of those who study New Testament Greek without a classical basis—in this country, at least, a limited one—enlarged, if only the increase could be drawn from those who otherwise would learn no Greek at all. It is for this class of students that this book has been prepared. In the difficult task of condensing without obscuring, author and printer have coöperated, with the result of a book attractive to the eye, small in compass and reasonably comprehensive in scope. It is not, however, free from infelicities. It strikes one with surprise to be told (p. 14)